A U M

As is the outer, so is the inner; as is the small, so is the great; there is but one law; and He that worketh is One. Nothing is small, nothing is great, in the Divine Economy.
—HERMETIC PHILOSOPHY.

THEOSOPHY

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SOCIAL SCIENCE

THE critical application of the technique of modern inductive science lies in the field of sociology. As everyone knows, the method of science is to correlate natural phenomena by means of some common principle which is seen to operate in each particular instance. This principle is called a generalization, and when found to apply invariably to phenomena of a certain order, it is raised to the rank of "law." In all fields of science where the entities and forces studied are of an elementary nature, this method is successful. Given the circumstances and initial force of a physical process, its course can be predicted mathematically without fear of significant error. Physical actions present no real problem to the scientist because, as the *Gita* says, "All beings act according to their nature," and the nature of matter is simple and single.

Scientific knowledge of *man* presents quite another problem. The study of man as he has been, or seems now to be, cannot be depended upon as a guide to what he may or ought to become. Creative beings are not understood simply from a study of their past creations. They have a *dual* nature. The world of human creations is the visible, objective field of social science. The world of the creator, of man, the thinker, is a subjective field of investigation. This latter world is of necessity ignored by the inductive method. That is why we have no social science worthy of the name.

An observer may examine the history of a civilization, or of an individual. In both cases he is likely to discover the record of much selfishness. Then, if he is an inductive scientist, the observer will probably formulate a law of "selfishness" as the ruling principle of human kind. What is, is natural, he will say, and what is natural is "right."

In the endeavor to be scientific, modern thinkers have founded on generalizations of this sort what they call "naturalistic" systems of ethics, thinking to deal practically with the moral problem by denying its existence. They assert, for example, that actions conventionally termed "evil" are in fact simply the manifestation of certain instinctive drives which, far from being morally "wrong," are the very means of human survival in the "struggle for existence"—a theory bearing interesting resemblance to "Christian" Science, and about as sensible!

This dogma of materialistic social science is not unique to modern times. The Roman Church has taught it for centuries, and with a measure of success. Men are all too willing to agree that they are weak, that they cannot "save" themselves. The doctrine of the Fall is a convenient excuse for the failings of human nature, the vicarious Savior an equally convenient substitute for self-induced and self-devised effort. Thus, both science and religion accept as natural and necessary the *status quo* of mankind's moral condition. This acceptance constitutes the line of least resistance for the personal man, which accounts for the hold of these doctrines on the race mind.

Historically, whenever a great religion has ceased to teach the necessity of the conquest, each man for himself, of the lower nature, at that moment the spirit of the Wisdom Religion ended its incarnation in that form. Individually, whenever a man begins to indulge his petty weaknesses, to excuse his faults and humor his moods, then his hope for discipleship in that incarnation grows dim. To accept human nature as natural, and as all that *is* natural, is to exile divinity.

But this problem, like all other great questions, is not without its paradox. Divinity on earth is the fruition of a long evolution. How, then, can we avoid the imperfections of human nature?

Avoid them, we cannot, but *accept* them, we need not. To recognize the fact of weakness is knowledge—knowledge of the lower self. To realize that the lower nature is distinct from the higher nature, as body is distinct from soul, is also knowledge—knowledge of the *higher* self. Just as the lower nature has its principle of action—action from a personal basis—so also has the higher nature a principle of action—impersonal and divine. Human nature is that state of consciousness in which the perceiver fails to distinguish between these two springs of all human action; action initiated from the basis of human nature is therefore subject to the consequences which attend all compromise, producing effects which are a mixture of good and evil.

Herein lies the great difference between what men have called "political" philosophy and the knowledge which leads to spiritual evolution. Ideally, man-made laws should approximate an enforcement of the moral level which a society, conceived as an *average* of its members, is karmically able to maintain, in accordance with its degree of collective evolution. Political philosophy must accept human weakness as a *statistical,* but not as an individual fact. The moment political philosophy concerns itself with the moral problems and development of individuals, as such, it has fallen into the social crime of sacerdotalism and spiritual authority.

The heights of moral evolution are won by individuals; they cannot be imposed by law upon the whole. Paradoxically, moral evolution must be achieved *by* individuals, but *for* all. The great lesson that modern social science must learn is that human society is a society of free and independent *souls.*

Eternal Verities

Always remember thou art a man, that human nature is frail, and that thou mayest easily fall,—and thou shalt never fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bands which join thee to thine offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

—Confucius.

We sometimes, perhaps often, feel our weakness, as we think. The weakness is not that of our real Selves, the inner Man, but of that which we have leaned upon, the *false ego.* If we remember that we are working with a portion of our powers now—that portion which needs exercise and proper direction—in order to assimilate *it* with what we really know and are, we shall feel more content to await the full blossoming. The point of view from which we regard things determines the kind and quality of action. The keeping in mind that the Masters are not only Ideals, but *Facts,* and that all that H.P.B. and W.Q.J. have written about Them was for our help and encouragement in the struggles that must be ours, brings us closer to Them, and makes us strong with the power that flows from such reliance.

—Robert Crosbie.

THEOSOPHY OR JESUITISM?

I

> "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites."—JOSHUA, xxiv., 15.

"The thirteenth number of *Le Lotus,* the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,[1] discusses the following question: *'Has Jesus ever existed?'*[2] She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

"This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology."—PARIS, Evening paper, of May 12, 1888.

THE series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of LUCIFER.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not,

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NOTE.—In this article, first appearing as the editorial in *Lucifer* for June, 1888, H.P.B. recorded some of the facts which explain her militant opposition to the Church of Rome. In *Lucifer* for July, 1889, she wrote of the Theosophical Society on this subject: "It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of auricular confession." Today, among all forms of Christianity, Catholicism alone maintains an effective hold on the minds of its followers, the reason being that given by H.P.B. The present crisis of modern civilization, with the resultant agitation for a return to revealed religion, makes the reprinting of "Theosophy or Jesuitism?" a timely warning.—Editors, THEOSOPHY.

[1] The humble individual of that name renders thanks to the editor of PARIS: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—[ED.]

[2] The question is rather: Did the "historical" Jesus ever exist?—[ED.]

however, the policy of LUCIFER, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for,* are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from *above* . . . pure, peaceable, gentle . . . full of mercy and good fruits, without partiality and without hypocrisy," while the latter is "the wisdom that *descendeth not from above,* but is earthly, sensual, DEVILISH."[3] One is the power of Light, the other that of Darkness. . . .

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?" Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the

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[3] James' General Epistle, chapter iii., 15, 17.

Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, "The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy." Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the "upper ten," the English aristocracy will have returned to the faith of King Charles II., and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even into the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. *"Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope . . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. Today *the distinction between the two schools is no longer admissible.* Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican.* ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility*

in the Popes! The "infallible" Pope, Clement XIV. (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII., re-established them on the 7th of August, 1814. The "infallible" Pope, Pius IX., travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII. (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure), 1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia,* and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000." This last modest number can well be doubted. For, verily now—"Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous."

And now since their reinstalment in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors

and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalist and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but* BLACK MAGIC *in its worst form,*[4] *more than any other body of men; and that to it they owe in large measure their power and influence!*

To refresh the memory of our readers and *all those whom it may concern,* a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts.

In *"Isis Unveiled"* it was said of this holy Fraternity that—

> "though established only in 1535 to 1540—in 1555 there was already a general outcry raised against them." And now once more—
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> "that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . Throughout antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820."

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles *(principii)* of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the "British Museum" and Bodleian Library with still more ease than in our works.

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[4] Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic.* The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.—[ED.]

Many are copied from the large Quarto[5] published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arret du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring *Sorcery,* Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on *magic* of the Jesuits, that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar[6] says:

"IT IS LAWFUL . . . TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY."[7]

True: why should not a Jesuit cheat the Devil as well as he cheats every layman?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.* I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolical art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavours he has not deceived."[8]

Busenbaum and Lacroix, in "Theologia Moralis,"[9] say,

"PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION

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[5] Extracts from this "Arrêt" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Response aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established."

[6] "Theologiæ Moralis," Tomus iv. Lugduni, 1663.

[7] Tom. iv., lib. xxviii., sect. I, de Præcept I., c. 20, n. 184.

[8] Ibid., sect. 2, de Præcept I., Probl. 113, n. 586.

[9] "Theologia Moralis nunc pluribus partibus aucta, a R. P. Claudio Lacroix, Societatis Jesu." Coloniæ, 1757 (Ed. Mus. Brit.).

OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL."[10]

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.[11] *They were never produced to light until 1761, when they were published by order of the French Parliament* in 1761, 1762, in the famous process of Father Lavalette." The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. . . . —*Isis,* vol. II, p. 355, et seq. 1876.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola,[12] became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism *(apostolat)*. This was during the reign of Pope Paul III., who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—*Regimini militantis Ecclesiae* (the regiment of the warring, or *militant* Church)—after which the Order began increasing rapidly in numbers and power.

(*To be concluded.*)

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[10] Tom., ii., lib. iii., Pars. I, Fr. I, c. I. dub. 2 resol. viii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

[11] Niccolini: "History of the Jesuits." [12] Or *"St. Inigo* the Biscayan," by his true name.

"HOW IS ONE TO JUDGE?"

IN the first paragraph of the Preface to her earliest work, *Isis Unveiled*, H. P. Blavatsky deals directly with this question in its several primary aspects. She writes:

> The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

Her first sentence is an unmistakable disclaimer of the role of "authority"—that expression in excelsis of the personal equation, which invariably invites or demands acceptance and belief on the say-so of the would-be revealer. H.P.B. makes her appeal to the *judgment* of the reader.

The next sentence calls for self-examination by the student. What is his basis for judgment, his object in the search for truth? Unless his own credential as well as hers be verified, he is as disqualified to weigh her presentation of evidence impartially as any mundane judge or juror who is shown to be prejudiced.

The final sentence of the paragraph indicates the common meeting-ground: the desire of the one to aid the other to detect the vital principles which underlie the philosophical systems of old. It is a call for the study of fundamentals, not of systems nor of their exponents.

But why the systems "of old" rather than presently prevailing ones? The heredity of ideas is far more easily and accurately traceable by any man than his own physical ancestry. The parentage, not of a single specimen, or family, or genus, but of the whole universe of man, mentally and morally, is recorded and can be easily traced to and from a single "pair" of ideas, original because innate—the psychological "Adam and Eve." Although each being is a unit, he knows that his parentage is dual. Although each mind is one, its relations are external and internal. The problem, then, is that of unity and duality, of the one and the many—of Self and Nature. Until that problem is solved, conflict between them is inevitable, and from it are born the whole progeny of "systems" which answer but do not explain, which increase instead of lessening the "confusion of tongues." Yet in all of them, as in their individual proponents

and adherents, are the same "vital principles," the same elements, factors, objectives. The answers are many, the problem itself is one —the "riddle of existence."

No human being can evade it, no finite mind has solved it, yet, paradox of paradoxes, each one at each instant is called upon anew to choose his own course, to keep to the direction hitherto pursued, or to adopt another. "How is one to judge?" The quoted words of H. P. Blavatsky contain within them the credentials of her mission. They mean, if they possess the validity she claims for them, that she herself had complied with the conditions of true discipleship, that she had come in contact with true Masters of true Science, had received and profited by their aid, and was intent to do by others as had been done by her. Is it beyond the bounds of credibility that her "somewhat intimate acquaintance" was one direct consequence of a genuine willingness to accept truth and to defend it? That another fruit of her own true discipleship was the ability to "detect the vital principles" whereby alone it is possible to judge aright and adhere to "the Path of the Predecessors"? Beyond the bounds of credibility that any man may make himself a "searcher for truth," may come into the same acquaintance, gain the same fruit, and thus fit himself to share in her message and her mission?

Certainly all men have a common interest in arriving at correct decision, and that conclusion must necessarily be unitary, applicable *to* all alike, however differently applied *by* each individual for himself. For example, is it too much to assert that his judgment, say, on the question of immortality, will very largely determine the course and conduct of the mortal existence of any human being?

Clear-seeing necessarily involves an inquiry into the foundations of any given system *before,* not after, entrance into the maze of contradictory beliefs which separate the countless millions who actually repose on common ground. Such an approach is a retreat from existing conditions rather than an advance into another state. The seeming contradiction can be seen to be but a paradox, simply by a glance at the customary policy of polemical discussion indulged in by practically every sectarian. That policy is to "argue" the subject, whether with oneself or another, from the basis of each disputant's presently held ideas and opinions. There are, actually, six directions metaphysically as well as physically, in any of which one may voyage from the same "point of departure." So traveling, each pilgrim must more and more separate himself from his fellows in thought, will, and feeling, with two possible results. Either he loses all community

of interest in the common objective, or he comes into actual conflict with his alienated fellows who have fundamentally the same aim and purpose with himself. These consequences are observable within the very ranks of those who are in company on one or another of the several directions indicated. The same phenomenon of spiritual, mental, and sectarian separateness instead of fraternity is manifest in the Theosophical Movement of our own time—and this despite a common teaching and common objects.

Partisanship, or the personal point of view, has, then, to be abandoned by those who are sincerely seeking direction, as well as by those who assume the responsibility of offering advice and suggestion. The need of prudence on the part of the seeker is self-evident, but precaution on the part of the one besought is equally important. The attitude of both, more often than not, is based on personal predilection. This is an entire subversion of the true relation between teacher and pupil, for it makes of knowledge itself a possession—a mere subject of barter between "the Haves and the Have-Nots." Who needs to be told that this practice is prevalent, that it is in the end the relation of master and slave, not that of Master and Chela?

What, then, is the credential to be examined with all possible care, whether by would-be disciple or by would-be teacher? It is so simple, so transparent, "that the wayfaring man though a fool need not err therein."

Gods That Become

A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. —*The Secret Doctrine.*

THE REALM OF DUTY

> Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.
>
> —*The Bhagavad-Gita.*

IT is not possible to obtain true knowledge outside the realm of Duty. In this sense, knowledge and duty are inseparable. Unfailing and perfect knowledge is more than a mind grown to encompass all that can be known; it is *the light of the Divine Ego* brought to bear upon whatever duty and act in life one may have to do.

Therefore is knowledge said to be of two kinds—absolute and relative. As relative, it is an ever-changing *acquirement,* having value only in the life in which it is acquired. As absolute, it is, in the words of Robert Crosbie, "the ability to do the right thing, at the right time, and in the right place." Unselfish devotion to duty brings "an awakening to consciousness of the divine nature of man," which *is* knowledge. Concentrated attention upon the performance of duty creates about a man a spiritual atmosphere wherein Krishna may enter and abide.

The path of duty is not a distant searching for something great to do, but doing to perfection whatever one has to do. One skilled in the performance of his own duty does not covet the duty of another, and will in time be free from error. But fortune, victory, wealth, and wise action are not possible outside the realm of duty.

The body and mind acquired for use by the Ego in any life are appropriate only for the Karma, the *duty* of that life. To seek success outside those bounds is to court sure failure. It is pleasant to long for new and foreign fields of experience. The far-off has a glamor and fascination which delude the soul into belief that *there,* real progress may be gained. But the path of one's own duty is far more difficult. It means to attack with renewed interest and increased vigor the simple tasks of daily routine; to inject, by self-induced and self-devised efforts, a new life into the natural duties and acts we have allowed to become irksome; to find joy in doing them.

"The ability to do the right thing, at the right time, and in the right place" is the highest Wisdom, inclusive of all other knowledge. It is direct perception—immediate discernment of the right or wrong of any act. It is clairvoyance because it is clear-seeing—looking beyond externals to the principles involved. It is clairaudience because a listening to, and being guided by, the Voice within.

All beings act according to their nature—excepting Man. Crystal, flower, bee, tiger—each in its own place is a perfect reflector of the Law within. In man alone is found the curse and sin of unwillingness to meet his Dharma—if a servant, to *be* a servant; or, whatever his lot, to perform the task as though it were the object of his life.

"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them." Unfailing and perfect knowledge is not a thing of time, place, rank, or degree, but, being absolute, is as near to the man of menial station as to one who has advanced far along the path of power. It is not *acquired* by "reasoning or any brain process," nor by reaching some "final" stage of enlightenment. But it may be *realized* by taking the position Theosophy shows—the position of the Self—and treading the path of duty.

To neglect our own duty is to disregard the Law of life and covet the duty of another. Mistaking the unreal for the real, we imagine the attainments of others to be necessary for our own growth and perfection, for the fulfillment of our own Dharma. But the real in our neighbor's life is not the position, power, or knowledge he has achieved. The real is the way he uses *his* opportunities, the effort he makes to turn *his* attainments to benefit for others. The uplifting force of example portrayed in the lives of H. P. Blavatsky, Wm. Q. Judge, and Robert Crosbie is not in their power, knowledge and achievements, that we be led to covet these for ourselves. The real example of their lives is the absolute constancy of devotion with which they did everything they had to do—that we be inspired to be likewise perfectly devoted within our own sphere.

In an infinite universe, there are always the more progressed and the less progressed, an endless gradation of souls stretching from shore to shore of the evolution of sentient beings. The purpose of life is not to gain some static perfection—the position held by the "highest." The purpose of life is to grow, to learn, to expand; the purpose of life is the "unattainable," or rather *the attaining,* and he has attained who takes the position from which learning is possible.

How simple the path of duty! "Duty is the royal talisman; duty alone will lead us to the goal." How simple "the ability to do the right thing, at the right time, and in the right place." Yet, "to obtain such knowledge," says H. P. Blavatsky, "is a greater achievement than to command the elements or to know the future." The man who possesses this knowledge is as perfect in *his* place as is the Adept or Sage in his.

WHERE IS CERTAINTY?

OF all undertakings in the realm of ideas, the attempt to define what men call "the truth" is the most perilous. While every serious discussion of the problems of life involves implicitly a position taken on this question, present philosophers and essayists skirt the issue with the utmost care, knowing that all the batteries of destructive criticism will be trained on the writer who dares to propose an affirmative solution to the problem of knowledge. The modern view may be summed up in a single sentence: The only ultimate truth we know is that there are no ultimate truths!

Our historians look back upon the past, discovering what seems to them to be irrefutable evidence that "truth" changes with the times. If an idea or an "explanation" helps men to face and deal with life, then it is "true" for them. Thus, in an age when the social forms and ethical standards of a culture are disintegrating, thoughtful individuals turn to Stoicism for philosophical insulation against the tragedy of moral decline. In a period of expansion and building like that of the industrial revolution, quite another philosophy will prevail. Social ideals are "needed" to give unity to the complex developments of economic activity, with the result that "truth" is defined in political terms. In the world of tomorrow, when we have moved into other social situations, life will present new needs that will in turn make other demands upon philosophy, and a new set of truths will be forthcoming.

This theory of intellectual development is really a broad application of what theosophists would call the "personal viewpoint." In terms of the individual, it says that a man's ideas about life are simply a reflection of his environment. Thus one who suffers a series of continuous misfortunes will develop into a pessimist or a misanthropist; by the same reasoning, a journalist who sees much of the seamy side of human nature is likely to become a cynic. It is as though the injunction of the *Gita,* to receive "each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes," had been given an opposite significance and made into a "law" of human conduct. The present view of the origin of philosophical convictions is that they all may be traced to some external cause, "whether favorable or unfavorable." The behavioristic school of psychology believes that mental attitudes are merely reflexes of biological stimuli. Psychoanalysis fixes the causation at another level, presenting a *psychogenetic* theory of human action in which the impacts which mold men's minds are forms of psychological and emo-

tional experience. Modern psychology is thus distinctly *anti-rational* in outlook, both of these profoundly influential schools denying the existence of an independent agent within the body, who uses the mind, and who is capable of forming judgments which are anything more than mere functions of the physiological and psychic impressions to which every man is subject.

It is easy to see why the serious writers of our time are so afraid to endow the word "truth" with any philosophical significance. If all the ideas that men hold are simply the product of certain biological and psychological machinery which "processes" experience, but cannot rise above it, then the concept of ultimate truth is meaningless. Historians are quite willing to tell us what men of the past have *felt to be* "truth" and "explanation," but to write about truth itself as though it really existed would date them somewhere in the Middle Ages, so far as contemporary criticism is concerned. A passage from a recent book on the seventeenth century will illustrate the viewpoint of the modern historian. The writer, Basil Willey, first shows that for practical purposes, "truth" is something which "explains." What, then, is "explanation"?

> The clarity of an explanation [writes Mr. Willey] seems to depend upon the degree of satisfaction that it affords. An explanation "explains" best when it meets some need of our nature, some deep-seated demand for assurance. "Explanation" may perhaps be roughly defined as a restatement of something—event, theory, doctrine, etc.—in terms of the current interests and assumptions. It satisfies, as an explanation, because it appeals to that particular set of assumptions, as superseding those of a past age or a former state of mind. Thus it is necessary, if an explanation is to seem satisfactory, that its terms should seem ultimate, incapable of further analysis. Directly we allow ourselves to ask, "What, after all, does this explanation amount to?" we have really demanded an explanation of the explanation, that is to say, we have seen that the terms of the first explanation are not ultimate, but can be analysed into other terms—which perhaps for the moment do seem to us to be ultimate . . . All depends upon our presuppositions, which in turn depend upon our training, whereby we have come to regard (or to feel) one set of terms as ultimate, the other not. An explanation commands our assent with immediate authority, when it presupposes the "reality," the "truth," of what seems to us most real, most true. One cannot, therefore, define "explanation" absolutely; one can only say that it is a statement which satisfies the demands of a particular time or place.[1]

[1] Basil Willey, *Seventeenth Century Background* (London: Chatto & Windus, 1934), pp. 2-3.

A moment of reflection makes the reader realize how accurate is this description of the learning process, whether applied to nations or to individuals. The student of Theosophy repeats this cycle again and again in his study of the books, with each new reading finding profounder meanings, and at the same time coming to question certain of his own "explanations" which heretofore seemed adequate. His heart-felt yearning to touch the "garment-hem of cause," partially satisfied with each new realization, yet constantly renewed by the vision of further heights to scale, is evidence enough of the relativity of the "truths" perceived. The theosophist, however, knowing that the kingdom of absolute truth is not of this world, despairs not when his partial truths dissolve before his eyes, but ever returns to the quest. His own inner experience demonstrates the law of occult progress:

> Man has to *know himself, i.e.,* to acquire the inner perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of eternity,* and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay.[3]

This is the law of discipleship. One who undertakes this path has "to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him."[3] The law of collective race evolution is differently stated:

> The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! . . . Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their various environments and periods. The ideals of both are only the necessary result of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.[4]

For more tangible illustration of this process, we may turn to the writings of Carl L. Becker, historian of the "relativist" school. Dr. Becker suggests that each age has its "key" words which reveal the character of belief in that period. "We will do well," he says, "to look for certain unobtrusive words with uncertain meanings that are permitted to slip off the tongue without fear and without research;

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[3] THEOSOPHY XXVII, 342. [3] THEOSOPHY I, 277.
[4] *The Secret Doctrine* I, 326-7.

words which, having from constant repetition lost their metaphorical significance, are unconsciously taken for objective realities."

> In the thirteenth century [he continues] the key words would no doubt be God, sin, grace, salvation, heaven and the like; in the nineteenth century, matter, fact, matter-of-fact, evolution, progress; in the twentieth century, relativity, process, adjustment, function, complex. In the eighteenth century the words without which no enlightened person could reach a restful conclusion were nature, natural law, first cause, reason, sentiment, humanity, perfectibility (these last three being necessary only for the more tender-minded, perhaps).
>
> In each age these magic words have their entrances and their exits. And how unobtrusively they come in and go out! We should scarcely be aware either of their approach or their departure, except for a slight feeling of discomfort, a shy self-consciousness in the use of them. The word "progress" has long been in good standing, but just now we are beginning to feel, in introducing it into the highest circles, the need of easing it with quotation marks, that conventional apology that will save all our faces.[5]

Confronted with the pathetic faith of countless millions during the Middle Ages, who trembled for the destiny of their souls accordingly as the words, God, sin and salvation appeared in priestly discourse, how can the thoughtful man help but fear that there is little meaning in the idea of "human evolution"? Especially when today, he finds the same childlike confidence in the magic words of science —an equally futile faith. The late H. A. L. Fisher, whose mind, in the words of a recent editorial, "ranged through all the glory and heartbreak of the Western World, from the dawn of Greece to the twilight that now seems to brood over Europe," could find no suggestion of orderly development in human affairs. At the end of his career, he wrote:

> Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another as wave follows upon wave.[6]

History is indeed a chaos to the sense, but, in the light of the Theosophical movement, purpose can be seen even in Europe's bloody scroll. However blotted with social crime and marked by the blows of retributive justice, there is yet a progression to be discerned in western history, albeit more of individuals than of societies and nations. To understand the course of events in Kali Yuga, it is necessary to realize, in the words of *The Secret Doctrine*, that "the evolu-

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[5] Carl L. Becker, *The Heavenly City of the Eighteenth-Century Philosophers* (New Haven: Yale University Press, 1935), pp. 47-8. [6] New York *Times*, April 19.

tion of the real MAN is purely spiritual . . . a journey of the 'pilgrim-soul' through various *states* of not only matter but Self-consciousness and self-perception."[7] There are, the teaching states, "seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out."[8] Clearly, in the evolution of western thought, there have been definite stages of conceptual progress evidenced by the thinkers of each period, with consequent general advances in race-mind attitudes. "Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side."[9] This, in spite of cyclic decline and national tragedy, which seem to be the negation of all achievement. True progress is preserved by the soul, and the consolidated gains of past cycles will emerge again in other periods, to flower, perhaps, in more auspicious surroundings.

The upward progress of the Ego, says *The Secret Doctrine,* is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality." The historical relativists, having discovered that "during the stages through which we have passed we mistook shadows for realities," but knowing nothing of the cyclic law of human evolution, are now inclined, as Prof. Becker says, to "ease" the word "progress" with quotation marks, for who can say truly that progress exists at all! It is all too evident that the theories of idealists, realists and free-thinkers are alike "the natural product of their various environments and periods." The "truths" of the Middle Ages are true no longer; "grace" and "salvation" are but intellectual artifacts of a dying faith. And already, the optimistic doctrines of the *philosophes* of the eighteenth century seem only empty echoes to the people of many lands.

The only acceptable currency in modern thought is "scientific" truth. Science, we are told, is unequivocal; its truths are *public,* requiring no special intuition, no belief in revelation. Science alone can fathom the mysteries of existence, building the temple of truth upon the solid foundation of physical reality. Science makes no assumptions, has no hidden premises, no theoretical dogmas. And so on. It will come as a shock to many of the believers in this gospel to learn that it is entirely made up of wishful thinking. We quote the recent words of a scientist on this question:

> Atoms, electrons, and electromagnetic waves are concepts (not to say fictions) invented for the purpose of describing the results of experiments and correlating them with each other. An experiment, however, is an operation in which instruments play fully as important

[7] *S.D.* I, 175. [8] *Ibid.* II, 597, fn. [9] *Ibid.* II, 301.

a role as the material which is investigated; in fact, it cannot be performed and is unthinkable without the instrument. An experiment is, therefore, a study of the behavior of certain instruments under certain conditions, and the "elementary constituents of the universe" are merely auxiliary concepts devised for the purpose of properly describing the behavior of the instruments in interaction with their surroundings. If we assert that this stone which we see is composed of atoms, electrons, etc., we mean merely that if placed into certain specified interactions with certain instruments, these latter will behave in a predictable way. But without the instruments the statement is unverifiable and therefore meaningless.

Physics thus becomes not so much an experimental science, as a "laboratory" science, or the study of the behavior of certain, it must be granted, very interesting instruments producing very startling effects, and often leading to the construction of highly useful devices. It is in fact not very different in nature from that phase of engineering which deals with the construction and functioning of various technological devices. It will continue to exercise as great a fascination as ever on the type of mind interested in mechanical and electrical devices; it will serve as a powerful tool in the mastery of what is known as the "forces of nature" and hence will continue to have a tremendously important function in human society; and many theoretical physicists will continue to be attracted to their field because their primary interest is in the construction and manipulation of concepts, no matter for what purpose, provided the game is sufficiently difficult and absorbing.* But we should no longer talk of understanding the secrets of the universe and learning the ultimate structure of matter. On the whole, the final result is not very far removed from the instrumentalism of Dewey, into which the consistent application of the positivistic view of physics thus appears to merge.[10]

Here a scientist bids candid farewell to the delusion that physical research can provide knowledge of the ultimate nature of things. He has realized that for a century or so scientists looked out upon the world with eyes that saw only matter and its motions, all joining in the refrain—Everything that is, is Matter.

He hopes that mathematics will provide a more fruitful attack on the problem of knowledge. In this he but reflects the recent trend in theoretical physics. Einstein's mathematical universe is so remote

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* Some, however, should now rather be attracted to pure mathematics and logic where the manipulation and creation of concepts appears in its purest form. It must be confessed that the influence of positivism has had something of this effect on the present writer.

[10] A. K. Bushkovitch, "Some Consequences of the Positivistic Interpretation of Physics," *Philosophy of Science,* January, 1940.

from ordinary sense-experience that only Einstein and a few other initiates are qualified to live in it! Sir Arthur Eddington, hopeful that mathematics is the key to the nature of things, hazards this speculation:

> . . . there is nothing in the whole system of laws of physics that can not be deduced unambiguously from epistemological considerations. An intelligence unacquainted with our universe but acquainted with the system of thought by which the human mind interprets to itself the content of its sensory experience, should be able to attain all the knowledge of physics that we have obtained by experiment. . .[11]

This is curiously reminiscent of Plato's "eye of soul . . . more precious by far than ten thousand bodily eyes," mentioned in the seventh book of the *Republic;* it suggests also the "non-deliberative" mental state described by Patanjali, in which the sage obtains a knowledge "absolutely free from error, since it has nothing to do with testimony or inference, but is knowledge itself." It is conceivable that as physical theory enters more and more into the realm of pure mathematics, there may be set up a field of egoic attraction for great mathematicians of the past; even a Pythagoras might return to fructify with spiritual knowledge the soil so devotedly prepared by modern students of numbers.

Thus western thought has passed through two great phases of what it has supposed to be the "truth," and now is entering upon a third. Climbing out of the theological mire of Christian dogma, its scientific leaders came to recognize only the objective, the physically measurable, as the real. The leading scientists of today, however, "progressing in an arc of ascending subjectivity," have exhausted the plane of sensuous perception, and, finding not the truth, are going on to mathematics, the only *exact* science that exists. But mathematics of itself is not the truth; it is rather the abstract science of relations. In the words of a modern writer,

> As between two or more opposing concepts, mathematics is strictly neutral—the only thing in the whole wide world, perhaps, that can on any subject maintain a strict neutrality consonantly with its own nature, without detriment to itself and with benefit to others. Because of the essential neutrality of mathematics, only confusion results when specific mathematical formulations are introduced as arguments on behalf of special cosmological doctrines. Mathematical formulations can be made to support *any* cosmology. Hence mathe-

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[11] Quoted by Prof George D. Birkhoff, in "Intuition, Reason and Faith in Science," *Science,* Dec. 30, 1938.

> matics must be put to one side as incompetent to determine, and as irrelevant for the settling of, cosmological issues.[12]

Mathematics, then, is in the same case as logic; the truths it leads to are wholly dependent upon its premises or axioms. And the mathematics and logic of today deal wholly in the terms of *Kama Manas;* as H.P.B. says: "The divine intellect is veiled in man; his animal brain alone *philosophizes.*"[13]

Is there no escape from the circular relativities of intellect?—this endless passage from delusion to delusion? The answer is given in *The Secret Doctrine:* "The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the ancients in relation to this most metaphysical subject."[14] Or, as H.P.B. wrote in "What is Truth?"—

> In every age there have been Sages who had mastered the absolute, and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimiliate, and no more. . . . *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the* UNIVERSAL MIND*—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*[15]

What is the "Universal Mind," wherein Absolute Truth resides, but the collective intelligence of divine beings who have realized their unity with all that is, and have, therefore, immediate because inherent knowledge of every order of life, every expression of law in the visible and invisible universe? Therefore it is that the truths we can know on earth are truths which define the "Way," not even attempting to describe the reality which is the goal. No other truth exists for mortal men.

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[12] Joseph Ratner, "Science as History," *Journal of Philosophy,* July 22, 1937.
[13] *S. D.* II, 74. [14] I, 326.
[15] THEOSOPHY XXVII, 337.

YOUTH-COMPANIONS' FORUM

A CHILD who burns his finger learns very quickly to avoid a similiar experience. Yet it evidently takes many lifetimes for human beings to learn like lessons from moral experiences. Why is moral growth so slow?

(*a*) The reaction from burning a finger is recorded in the personal mind. The lower lobes of the brain help to record this lesson very quickly, but what we call moral growth involves a different kind of knowledge. To understand right and wrong, we need to know what the mind is and to see that the morality of any act is determined by the feeling which precedes and accompanies that act. If I do a thing carelessly and indifferently, or with a selfish motive, that act is in essence immoral, even though it is only sweeping a floor. Most of the suffering of humanity comes from this kind of immorality, from lives of indifference and negligence, from failing *to use the knowledge we have*. The mysteries of life are mysteries because of human actions based on desire, with little consideration of how they will affect nature and man. For thousands of years, races and nations have thought only of themselves—have neither known nor cared about the welfare of others.

H.P.B. came as a World Teacher; she made true morality possible by teaching that the conduct of every individual affects the welfare of every race and nation. She taught that the only basis for true morality is in a love higher than that of family, of race, or of nation.

(*b*) Moral growth is remembering or regaining the knowledge which we lost long ago. If the teaching of H. P. Blavatsky and Her Masters is true, then there was a time when we had the same knowledge as They have, for we were upon the same plane of perception. This knowledge is not really lost; rather we have lost the ability to use it in our personal lives. But through the fog of doubt, fear, and selfishness, we can still catch glimpses of the flame within. We have merely lost sight of the Real Man, the Spirit within, by allowing our attention to be concentrated on material things. "We have so thought and acted while in the body as to produce finally an instrument that is not in accord with our real nature."

Our brain has been used for lower ideas so long that it responds but seldom to the higher nature—usually only after great suffering. How can it be opened again to the Real Man's nature? *The Friendly Philosopher* says: "If one is an atheist, let us say, or a materialist,

who thinks that life began with this body and will end with it, then all his thoughts and acts will be on that basis. But if he changes that idea, as he may, for the idea that he is immortal in essential nature, then that of itself begins to work a transformation."

Moral growth is this transformation. We are slowly climbing the incline down which we fell. The climb is slow because the ideas of Theosophy have been lost for centuries, and moral growth depends upon true ideas. Theosophists work to make them known again to all the world.

(*c*) Moral growth is the result of self-induced and self-devised effort. That is why it is slow. In order to act in such a manner, one must do so from within. To act instinctively is often to be influenced by environment or by the lower nature. The animal man has no moral perceptions; hence, no action on the basis of impulse can be moral.

How many times have we heard it said—"She is so impulsive," or "Don't be so impulsive"? Moral growth begins when we review every impulse in the light of moral principles. This takes effort.

Not all impulses are taboo; the most sublime impulses may be intuitions welling up from the very depths of our inner nature. But even these should be studied and acted upon deliberately. All our acts need to have the motive behind them examined under the bright light of our higher consciousness; this is self-induced and self-devised effort.

What is the Theosophical attitude regarding enjoyment of the fine arts? Is the student to become an ascetic and deny himself such contacts with the life of the world?

Theosophy does not classify the fine arts merely as enjoyments. All arts are taught to humanity at the beginning of each great period of evolution by Adept Teachers. Music and mathematics are as necessary to the growth of the psychic nature and mind as eating and drinking are to the body. This does not apply to *all* music as we know it, nor to the materialized mathematics of today. To refuse to admire the music, the dancing and much of the modern painting of today, certainly would not make a false ascetic of any man!

One purpose of Theosophy is to restore the knowledge of what beauty is, to re-establish true music, dancing, painting, and sculpture. Theosophy recognizes that to study the old forms and to examine the new expressions of the arts is as useless as the study of sea shells for a knowledge of deep-sea *life*. First we need to study *ethics*. The great Adepts have declared that we need moral knowledge more than anything else, just now. The Adepts are the custodians, the

knowers of more wonderful techniques than have been mastered by any Michael Angelo known in historical times. And when we are ready, they will come among us again and *teach* the arts. *The Friendly Philosopher* says:

> If we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life, if we are getting to like our friends better and extending the circle—we are travelling on the path of impersonality.

It has been said that the teachings are withdrawn in a dark age. Then why do we now have such a complete setting-forth of the teachings? Is this not a very dark age?

The expression "dark age" covers a very long period and no two cycles within it are identical. The present cycle is characterized by activity, and not by the slothfulness and indifference which mark some periods of darkness. It has, therefore, been possible to lay the foundation of a future "golden cycle" during Kali Yuga. Further, the conjunction of very important cycles in the last quarter of the last century provided an opportunity for a fuller presentation of the Wisdom Religion, inaugurating once again in the world the open work of the Theosophical Movement. If we follow the lines laid down by the adepts who are behind this great effort, the golden cycle will increase as the dark age decreases in force. Darkness is only the absence of light.

But at no period, however dark, has anyone ever concealed from man the fact that gratitude and selflessness are the keys to enlightenment. The Sermon on the Mount of Jesus and the glorious virtues taught by Buddha have never been hidden. Mr. Judge says:

> In fact there is less concealment in all occult matters than the ignorant and time-serving suppose. There can be no better safeguards to Royal Secrets, than ignorance and defective vision, for which defects there is no surgery or remedy outside ourselves (THEOSOPHY IV, 209).

Does the real Ego have thoughts? If so, what are these thoughts like?

The real Ego looks directly on ideas. Its vision has been said to be like that of a man who, in viewing a landscape, stands upon a high vantage point, while the perception of the lower mind or personality is like that of a blind man who must gain his impressions of the country through the sense of touch. H.P.B. says in *Transactions* (p. 61):

> The real Ego does not think as his evanescent and temporary personality does . . . In the thought of the *real* man, or the immortal

> "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.

Egoic consciousness is so high that it is doubtful that any of us, unless thoroughly acquainted with the psychology of occultism, could understand its nature. Flashes of intuition and the action of conscience give us possible keys, but we are slow to get the idea because we come only gradually to realize who the Ego really is. It may seem incredible to us that a free, unrestrained being with true vision and true happiness, with power and dignity, that nothing below it can touch, should consciously, knowingly, voluntarily descend from that divine estate to the hell called life on earth; yet that is what every one of us did in the beginning.

Many children with unusual ability are appearing in the present race. Some can without training sing like trained adults. Is this a sign of a higher type of Ego coming into incarnation?

Unusual ability among children is not necessarily a sign of a higher type of Ego. It may simply represent development along some particular line in past lives. An Ego who shows great musical ability or mathematical genius may have had great talents in other lives. As for unusual singing ability, the Ego who developed the voice in the past might very easily attract the same or similar lives in the present body and consequently have the physical ability to sing well. The training of past incarnations then finds a channel of expression. In the light of reincarnation, this ability should not seem "unusual" for with persistence the Ego can develop any talent.

Special development in a particular direction, however, is not always desirable. Many so-called "geniuses" are often very one-sided and quite unable to meet the everyday responsibilities of life. They are, men say, "impractical." One quality has been developed at the expense of others. Intellectual genius is not a sign of a more progressed Ego. The real test of a genius is in the *moral* quality of his work; in whether his capacity is turned to service of himself or for the good of others. Egos who consider the welfare of others and who are skilled in the performance of action are the few *true* geniuses. Their number will steadily increase as time goes on. In the *Secret Doctrine,* H.P.B. describes how the Egos of the new sixth sub-race will make their appearance in America:

> All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae,* abnormal oddities physically

> and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority (II, 445).

Science has collected many facts about life. If scientists should succeed in joining knowledge with ethics, would this be true knowledge?

True knowledge is not a synthetic collection of facts pieced together. If a scientist were able to integrate his facts with true ethics (more than personal morals) he would be a Theosophist. But this is impossible so long as science is limited to the experimental methods of today. A philosophical understanding of the physical involves knowledge of Mind and Spirit, and of the interrelation of all three. Science denies moral interdependence and universal purpose, and lacks, therefore, a basis for ethics.

The honest scientist, having to say to himself over and over again, "I do not know," may some day wonder if somewhere there may be a body of knowledge which answers all these questions. If he sets to work to find that body of Knowledge, he will find Theosophy.

With an understanding of and confidence in the teachings of Theosophy, a man of scientific aptitude might long ago have discovered many forces greater than those we now regard as the latest discoveries of science. But he would learn also that humanity's moral development is lagging far behind its intellectual development and would therefore not separate moral philosophy from his researches. When humanity is ready for greater revelations of the secrets of nature, such a man would know how to use scientific knowledge beneficently. He would be a scientist with true soul-preception. In *The Secret Doctrine,* H.P.B. says:

> Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes . . . He can in no other conceivable manner collect the facts on which to base his speculations (I, 477-8).

Sensible objects conform to the premonitions of Reason and reflect the conscience. All things are moral; and in their boundless changes have an unceasing reference to spiritual nature.

—RALPH WALDO EMERSON.

KEYS OF MEMORY

THE simple experience of "remembering" is never found listed among "occult" and mystical happenings, yet for even the greatest of modern scientists it is a process shrouded in mystery. Current psychological theories do no more than describe the physiological accompaniments of an inner process. There is but one way to approach a subject that yields nothing to laboratory analysis—from the perspective of general philosophical principles with which both our reason and our intuition agree. Indeed, from the standpoint of consciousness, facts become knowledge only when they are related by a synthesizing principle. No man has ever constructed a philosophy simply in terms of numerous "particulars"; no mind can study any array of phenomena for long without connecting it with some frame of reference.

In considering the question of memory, there is a common point of departure for both the thoughtful scientist and the Theosophist: both can assume that this is a living universe, no part of which is without intelligence. This intelligence is both active and receptive, creative and mnemonic. The varied patterns of life as we know them result from the constant procession of effects produced by intelligent beings of all degrees.

Every thought and act of man leaves an indelible impress on its recipient—becomes, in fact, a *part* of that other being. The nature of the actor is correspondingly altered, leaving him in potential rapport with all the forms of life he has affected. The memory of all beings, then, is an indestructible part of themselves. When connection is again established between the actor, man, and the life with which he has established karmic relations, "memory" is said to awaken. Automatic memory springs into action when the man enters portions of the sea of life in which he has before adventured. Lower forms of life are galvanized into repetitive activity by the ideas or impulses of self-conscious man.

Why is it that a life of incessant activity is natural to one man, and laziness and inactivity to another? Memory, as universal as intelligence itself, is common to all degrees of life, and man, moving in the sea of life, attracts through his own inner polarity the types of lives which are formative of physical, psychical or mental habits. Under the law of periodicity, this becomes the cyclic return of impressions. Habits, psychic stirrings of every kind, recur in varying bursts of persistency. Here, again, the cause for such "memory" is first internal, secondarily external.

Because man is a struggling pilgrim on the path of evolution, proceeding through a series of progressive awakenings, it follows that lessons are learned one at a time, step by step along the cyclic path. The lessons of evolution are the same for all; the *forms* in which those lessons appear vary with the development of the individual. When a man has mastered the type of experience common to one level of perception, he rises to other forms of learning. At this higher level he must meet essentially the same lessons as before, though under another aspect of experience. As a result of this process, the law of correspondence asserts itself, and before the personal consciousnss flash once more the temptations and trials of former cycles. The ego, viewing these, often fears lest this signifies failure or lack of progress. He forgets that the very act of regarding psychic and mental disturbance from the standpoint of soul-progress is evidence of his capacity to resist the recurring impulses of "living habits" from the past.

The physical brain is a receptive instrument registering our connections with beings and ideas on the terrestrial plane. It reminds us, for instance, of past sense impressions, leading, in turn, to the formulation of ideas, which, brought again before our consciousness, are endowed with deeper significance by the mind. How is this? The real mind, a far higher part of man's nature than the brain, and the intuition, still higher, convert past experiences with beings and ideas into something with meaning for the soul. As H.P.B. has expressed it:

> Man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles, or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man (THEOSOPHY V, 252-3).

Soul-memories and intuitions are always with us, continually expressing themselves through channels which effect a union with the terrestrial plane; but we, who have concentrated so thoroughly on physical things alone, seldom recognize these higher memories for what they are. Herein is the key to recovering memories of past lives, and the beginning of "practical occultism." To learn to understand the inner voice of the soul is the first step. We live in the

physical, and are too much of it. The sense impressions crowding for our attention awaken through association the "memories" of similar sensations in the past. The mind becomes "polarized" by the external world. We have to learn to focus our attention on the plane of mind, the plane of intuition, with concentration equal to the *induced* attention produced by the parade of sense perceptions.

Few are aware that such higher states of consciousness are not dependent upon the physical—that the intelligent soul is the maker of its psychic and material instruments. Theosophy teaches that every instrument, that is, every degree of intelligence, exists for two kinds of experience—that of self-conscious man and that of the life composing the instrument itself. By brooding on these ideas, men have become great philosophers and holy sages, for the tradition of universal soul-evolution awakens in man his greatest and truest memory—that of his lineage as an immortal god, a divinity incarnate among a host of greater and lesser beings.

Greek Wisdom

The sun is, in its nature, not fire, but a reflection of fire similar to that which takes place from (the surface of) water.

There are two suns; one is the original sun which is the fire in one hemisphere of the world, filling the whole hemisphere and always placed directly opposite the reflection of itself; the other is the apparent sun which is a reflection in the other hemisphere filled with air and an admixture of fire, and in this reflection what happens is that the light is bent back from the earth, which is circular, and is concentrated into the crystalline sun where it is carried round by the motion of the fiery (hemisphere). Or, to state the fact shortly, the sun is a reflection of the fire about the earth.

The sun which consists of the reflection is equal in size to the earth.

You laugh at Empedocles for saying that the sun is produced about the earth by a reflection of the light in the heaven and "once more flashes back to Olympus with fearless countenance."

—Empedocles.

IS LOVE ENOUGH?

THEOSOPHY makes the promise that devotees who tread the path of the heart doctrine will eventually penetrate the deepest mysteries of the universe and know all that can be known. Does this imply that the wisdom of a Mahatma is acquired solely through right motivation; that study is not an adjunct to knowledge? Can it mean that we should, like the "good" Christians, be content to wish the world well, to be charitable and generous in thought and deed, and not trouble too much about intellect—which of itself is cold, hard and selfish?

Theosophy appeals especially to those noble souls who are attracted by the doctrines of brotherhood and compassion, but with the hope that, being so drawn, they will soon realize that the Theosophic idea of brotherhood includes, not simply the *feeling* of fraternity, but knowledge of its laws. The scientific basis for brotherly action is the golden thread underlying and uniting the entire philosophy. This is its keynote, the dynamic principle behind the practical "First Object" of the Theosophical movement. No other doctrine receives the emphasis the teachers gave to Brothehood as a *scientific fact.*

This was no accident. H.P.B. knew well the cause for all past failure among men to achieve a permanent and genuine brotherhood of man. She knew that ignorance of the truths of Theosophy alone made it possible for the masses to become pawns of ambitious, unscrupulous, clever men, who lured them to their spiritual doom with false hopes of blind belief. Hence did H.P.B. offer to men—*all* men—the means whereby they could arm themselves with knowledge, the one invincible weapon which, when wielded with a noble heart and purpose, makes impotent every enemy to the progress of the human family.

No earnest man can for long travel the path of the heart doctrine without perceiving that his usefulness to the world increases in proportion to his growth in practical wisdom. Wisdom is gained from persistent study, meditation, practice and assimilation of the fundamental tenets of Theosophy. Is this too much to ask? Surely, if our love for humanity is sufficient, will we not do *everything* in our power to extend the range of our help to our fellows? How often has a friend come to us with a problem that sorely tries him, and we, desiring to do our utmost to point out the real issues at stake, find ourselves at loss to give both wise and *practical* direction? To the simple question of an inquirer asking, "What is Theosophy?" do we

not sometimes long to be able to say the one right thing for this particular individual?—to present ideas which will be the best means of awakening him to the truth? Such wisdom comes from a desire to serve so strong that it energizes the man to search out and study the laws of life, that his right feeling may be truly reflected in right action.

The real Theosophist is thus a physician; he desires to heal the sick minds and hearts of men and nations. The desire alone will not make humanity well. There is also need of the ability to diagnose with accuracy the specific cause or causes for the woes of the world; need of knowledge of the constitution of the body, individual and corporate, visible and invisible, of humanity, and especially, of the contents of the human mind. More than this, a physician must *practice,* and in this case he must practice on himself. The Theosophist must realize the fundamental laws of nature by applying what he knows in all the small daily tasks and personal relationships. Thus he fits himself for the larger service of mankind. Failing in the smaller sphere of duty, he is without real experience in healing, and, despite his good intentions, may harm rather than serve those whom he contacts.

The more the student attempts to follow the suggestions of the Great Teachers, the more he realizes that Universal Brotherhood can be attained with nothing less than universal knowledge, universal minds and hearts—an achievement possible to all men by reason of the very fact that they are Universal Beings in germ.

Religion of Nature

Of that ineffable essence which we call Spirit, he that thinks most, will say least. We can foresee God in the coarse, and, as it were, distant phenomena of matter; but when we try to define and describe himself, both language and thought desert us, and we are as helpless as fools and savages. That essence refuses to be recorded in propositions, but when man has worshipped him intellectually, the noblest ministry of nature is to stand at the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it.

—Ralph Waldo Emerson.

ON THE LOOKOUT

Failure of Theoretical Physics

A recent address of Prof. Albert Einstein, printed in *Science* for May 24, received much attention in the press as confessing, as an Associated Press correspondent put it, that the "supposedly exact science of physics is in about as chaotic condition as the countries of Europe." (Los Angeles *Times,* May 16.) Actually, Prof. Einstein simply summarized difficulties in theoretical physics which have been well known for a decade or more. "From an empirical point of view," he said, "any decision as to a rigorously deterministic structure of nature is definitely ruled out." The inability of modern physical theory to explain the motions of what are believed to be individual atoms and electrons according to a strict law of *physical* causation leads him to the following conclusion:

> At the present, we are quite without any deterministic theory describing the events themselves and in consonance with the facts.
>
> For the time being, we have to admit that we do not possess any general theoretical basis for physics, which can be regarded as its logical foundation.

Futile Quest For "Physical" Reality

However, Prof. Einstein cannot reconcile himself to believing "that we must abandon, actually and forever, the idea of direct representation of physical reality in time and space; or that we must accept the view that events in nature are analogous to a game of chance." The real difficulty lies in his insistence on *physical* reality. Once the position is taken that the physical is the real, or that the physical can have a reality independent of other realities, then a deterministic view of law follows as an unavoidable necessity. All our knowledge of the physical world, as such, is mathematical, and, as Sir James Jeans has said, "a mathematical formula can never tell us what a thing is, but only how it behaves; it can only specify an object through its properties." (*The Mysterious Universe,* p. 177.) But all properties and behavior of an object are simply *effects;* hence, physical law can define only the modes of effects. A study of nature solely in terms of physical motions will never reveal the hidden causes of those motions, which are not physical at all. That is why Prof. Einstein feels there is no choice except that between the fatalism of mechanical determination and the lawlessness of blind chance.

Design or Caprice?

The so-called "break-down" of the law of cause and effect has several illustrations in atomic physics. For example, the disintegration of radium into lead and helium occurs spontaneously, proceeding at a certain rate, but without revealing why some atoms of radium disintegrate while others do not. In Jeans' words, physicists simply accept "that every year fate knocks at the door of one radium atom in every 2000, and compels it to break up."

> And [he says] there are many other phenomena of nature, too numerous even to enumerate here, which cannot be included in any consistent scheme unless the conception of indeterminacy is introduced somewhere and somehow. These and other considerations . . . have led many physicists to suppose that there is no determinism in events in which atoms and electrons are involved singly, and that the apparent determinism in large-scale events is only of a statistical nature (p. 34).

This whole issue was dealt with suggestively by H. P. Blavatsky in 1888. She quotes from William Crookes the description of an experiment involving chemical precipitation, on which he remarks:

> . . . we *cannot avoid coming to the conclusion that the action which has been going on for the first few hours is of a selective character.* The problem is not why a precipitate is produced, but what determines or directs some atoms to fall down and others to remain in solution. Out of the multitude of atoms present, *what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution till all have been adjusted.* (*S. D.* I, 549.)

Why This "Selection"?

The answer given by Occultism to Prof. Crookes' question—*What power is it that directs each atom?*—will be found, says H.P.B., in the section of *The Secret Doctrine* entitled "Gods, Monads, and Atoms," which students might well read again for light on the momentous issues of modern physics. Sir James Jeans asks the same question, in slightly different terms:

> If we, and nature in general, do not respond in a unique way to external stimuli, what determines the course of events? If anything at all, we are thrown back on determinism and causation; if nothing at all, how can anything ever occur?

His own suggestion comes close to the truth:

> For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us. Today science can no longer shut the door on this possibility; she has no longer any unanswerable arguments to bring against our innate conviction of free-will (p. 36).

ATOMS, CELLS, AND MAN

Nor did science ever in the past have any "unanswerable arguments" against free-will. This question is thoroughly treated in "Kosmic Mind" and "Psychic and Noetic Action." In the latter article, H.P.B. says:

> Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law.

With regard to man, she says:

> "Mind" is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama,* becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore . . . the apparent impossibility of reconciling the existence of free-will with the law of conservation of energy is—a pure fallacy.

MIND THE INVISIBLE CAUSE

The source of primary causation—which Prof. Einstein and his colleagues will never discover so long as they seek only for *physical* reality and *physical* causes—is stated by H.P.B. in "The Babel of Modern Thought":

> If the atoms are eternal and matter indestructible, these atoms can never have been born; hence they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras,* from *within without.* Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya,* there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply

> the effects of primordial, intelligent and entirely free action. For Theosophists, . . . and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

Physics Still "Mechanistic"

Modern scientific speculation is slowly approaching the Theosophical view of this problem. In *Philosophy of Science* for January, 1940, Prof. J. E. Turner of the University of Liverpool points out that while the Newtonian mechanics is "totally inadequate" for description of electrical and magnetic phenomena, as illustrated in the compass needle and the power house, still, all modern theory to account for them is undoubtedly "mechanistic." Modern wave mechanics and quantum mechanics, while not Newtonian, are still "mechanics," and, as Prof. Dingle says: "When we speak of the Einstein universe we are simply using a comprehensive name for Mechanics . . . the more powerful mechanics of relativity." Prof. Turner disabuses his readers of the idea that "since space-time is both invisible and mysterious, it must therefore be 'spiritual.' " Dr. Einstein's misplaced reverence for "physical" reality should make it clear that his theories are not conceived with such intent. But the English scientist has no desire to *deny* the spiritual; on the contrary, he suggests:

> The ultimate relations between the spiritual and the mechanical, . . . constitute a far profounder problem. Perhaps "organism" and "organic" should be reserved to indicate teleological, adaptive and reproductive factors; . . . It may be, in fact, that Life and mind, or perhaps the spiritual as such, can manifest or express themselves only by means of those adequately intricate and delicate mechanisms, in the modern and non-Newtonian sense of this term, with which nature is indubitably and inexhaustibly endowed.

Mechanisms Require Mechanics

What is this but a repetition of H.P.B.'s teaching of half a century ago, that light, heat, magnetism, electricity, gravity, etc., are not the *final* causes of visible phenomena, but the secondary effects of other causes? (*S.D.* I, 484.) Again:

> The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. Oc-

> cultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us (I, 594).

As to the necessity of "delicate mechanisms" as instruments for the functioning of Mind on this plane, *The Secret Doctrine* states: "Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." (I, 15.)

MACHINES KNOW NO MORALITY

H.P.B. speaks of the ease with which an imaginative scientist can "build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics." But, she says, "such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities." This is also the conclusion reached by Prof. Arthur Holly Compton of the University of Chicago. In an article by Dr. John Favill in the March *Journal of Nervous and Mental Disease*—in which the author contends against free-will as "The Great Delusion"—Dr. Compton's *The Freedom of Man* is quoted:

> If our actions are the necessary outcome of our past history, if the atoms of our bodies follow physical laws as immutable as the motions of the planets, why try? What difference can it make how great the effort if our actions are already determined by mechanical laws of cause and effect? Our purposes cannot then be effective. It becomes unreasonable to hold ourselves responsible for our actions, over which we have no control. What we call "initiative" becomes the work of a complex automatic machine. Morality has become a fiction. Life has lost all human meaning (pp. 1-2).

MECHANISM ENCOURAGES ANIMALISM

On the same issue, C. J. Herrick, in *Fatalism and Freedom*, has this to say:

> If one should become convinced that his former belief in freedom is not well founded, that for instance the mystical freedom that he supposed he possessed is fictitious, then he may decide that there is no such thing as freedom and thereafter his conduct may be radically different from what it was before. Self-culture, personal and social ideals have lost their controlling power as determining motives of conduct. But the more elementary instincts and impulses of self-

> preservation and selfish gratification persist, released from the inhibitions of higher control (p. 32).

In these two short paragraphs is written the tragedy of modern civilization. Irresponsibility is at once the preachment of both science and religion and the lifetime habit of the common man. All that theosophists can do is to go on spreading the doctrines of Hope and Responsibility, of Karma and Reincarnation, "and teach, practice and promulgate that system of life which alone can save the coming races."

Norse Exploration in America

Evidence that Scandinavians came to Minnesota in the fourteenth century is offered by Hjalmar R. Holand in his just published *Westward from Vinland* (New York, 1940). Philip Ainsworth Means, reviewing the work in the New York *Times* of May 26, gives the substance of the runic inscription appearing on the "Kensington Stone" found at Kensington, Minn., in 1898:

> The legend . . . tells us that eight Goths (i.e., Swedes) and twenty-two Northmen (Norwegians) were on an exploration journey from Vinland over the west; they camped by a lake with two skerries (islets) in it one day's journey north from the stone. They went out and fished one day and when they came home they found ten of their men "red with blood and dead." Then comes the prayer, "Ave Maria save us from evil." . . . there are three lines more which tell us: That ten men are by the sea to look after the ship (or ships) fourteen days' journey from this island, year 1362.

Although the authenticity of the inscription has been questioned, Mr. Means thinks the arguments of the author in its favor will be difficult to upset. The stone was found among the roots of an aspen, showing it to have been in that position at least since 1858, and the first settlers in that locality were Scandinavian farmers who came in 1850—men neither likely nor learned enough to perpetrate an archaeological hoax. Revising earlier views in the light of new evidence, Mr. Holand locates Vinland further to the south, in the general region of Cape Cod; heretofore he has thought it to have been in Nova Scotia and New Brunswick.

Colony a Failure

The great wonder of Mr. Holand's research and of the problem of pre-Columbian exploration of America in general is not that Columbus had predecessors, but that his predecessors were so few and so curiously unsuccessful in establishing permanent colonies in

the Western World. Vinland was first sighted by a Norse mariner, Bjarne Herjulfson, who in 986 was driven off his course from Iceland to Greenland by a storm. He did not land. Lief the Lucky visited the country about 1000, giving it the name of Vinland because of the wild grapes found growing there. Two years later his brother, Thorwald, was killed by Indians. In 1007, Thorfinn Karlsefne sailed to Vinland with 160 men, but after three years they returned to Greenland. The expedition which left the Kensington Stone was probably that sent to Greenland in 1355 by Magnus Erikson, King of Norway and Sweden, to retrieve the Greenlanders from a lapse from Christianity. The party returned to Norway in 1364, two years after the date of the inscription.

THE DREAD ATLANTIC

Of parallel interest with the Norse failure to establish a colony in North America is the fantastic fear of the Atlantic which pervaded European seamen until the day of Columbus. A chief cause of this fear is given in the opening paragraph of a scientific article on Atlantis, published in the Smithsonian Institution *Report* for 1915. The writer, Pierre Termier, a French oceanographer of eminence, begins:

> There is a sombre poem, that of Atlantis, as it is unfolded to our eyes, marvelously concise and simple, in two of Plato's dialogues. We understand, after having read it, why all of antiquity and the Middle Ages, from Socrates to Columbus, for nineteen hundred years, gave the name "Sea of Darkness" to the ocean region which was the scene of so frightful a cataclysm. They knew it, that sea, full of crimes and menaces, wilder and more inhospitable than any other; and they questioned fearfully what there was beyond its mists, and what ruins, still splendid after a hundred centuries of immersion, were hidden beneath its peaceful waves.

THE CHRISTIAN VERSION

The Platonic story of the destruction of Atlantis was revised by Christian writers who believed, agreeably with the cosmology of Cosmas Indicopleustes, that the edge of the world was somewhere beyond the Atlantic sea. As Andrew D. White says: "Many a bold navigator, who was quite ready to brave pirates and tempests, trembled at the thought of tumbling with his ship into one of the openings into hell which a widespread belief placed in the Atlantic at some unknown distance from Europe." A medieval text on "science" explained the redness of the evening sun "Because he looketh down

on hell"! Besides this major horror, the Atlantic was believed to harbor monsters that would devour luckless sailors who ventured too far to the west. Aristotle mentions great serpents which attacked and upset galleys off the Libyan coast. (These tales of aquatic monsters are not entirely groundless. Although sea serpents are denied existence by modern science, the universal testimony of seafarers affirms their reality; the sea serpent, says H.P.B., "exists and lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger." *S. D.* II, 207.)

"Times of the Cycles"

It is difficult for those of western heritage and education, schooled in the popular dogmas of brave conquest and adventurous exploration, to lift the veil of exoteric history and see the pattern of occult cycles in the apparently fortuitous events preceding and following the discovery of the New World by Columbus. There was, perhaps, a "ripple of effects" which had to run its course in America, prior to 1492. Spanish invasion and colonization of South and Central America found only the decadent remains of once glorious civilizations. If the occult teaching of the principles and their correspondences was withdrawn by the adepts during the night of the Dark Age, why not, also, the knowledge of geography, until the cyclic moment for the repeopling of the West with Fifth Race stock?

Recuperating Lands

On this subject, Mr. Judge says (Theosophy IV, 402):

> It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should begin . . . In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it.

Then,—

> The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

A Great American People

Just appreciation is given to the high civilization of the original "Americans" of South America by Dr. W. E. Aughinbaugh, of New York, who is a contributor to the "Symposium on Historical Medicine" published in the *Medical Record* for April 3. The author has first-hand knowledge of the regions he describes and shows a thorough acquaintance with the literature on ancient American cultures. Of particular interest is his reference to the linguistic connection between the Chinese and the Peruvians, proved by the fact that the coolies brought to work in Peruvian mines and oil fields were able to converse with the Indians. This was noted by H. P. Blavatsky in "A Land of Mystery." Referring to E. R. Heath's paper on *Peruvian Antiquities,* she says: "Dr. Heath mentions the town of Eten in 70° S. Latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival."

Medicine's Debt to the Incas

Dr. Aughinbaugh is filled with admiration for the ancient Peruvian physicians:

> They gave to the world [he writes] such drugs as quinine, bismuth, cocaine, iodine, borax, tolu, nitrate of soda, cascara sagrada and a host of other much used pharmaceutical products. And what is more, they standardized the dosage of every one of these drugs.

He tells how quinine was unjustly named for a Spanish governor:

> When the wife of the Spanish governor general of Peru lay sick unto death with malaria, and physicians had given her up, her Indian slave asked permission to treat her with a native remedy. This was "graciously" granted him. He administered quinine to her and she recovered. He was not even compensated for his work. Instead, the governor general and his wife returned to Spain with enormous shipments of quinine and began dispensing it to friends, for the shores of the Mediterranean Sea were lined with mosquito-breeding swamps and thousands of Europeans had succumbed to its ravages. Indeed malaria in all its forms existed as an epidemic throughout Europe, until quinine came. Instead of calling the drug by its native Inca name—cinchona—the haughty Marquis named it after himself —Quinina—which afterwards became, owing to the inability of the European to pronounce the word properly—quinine. Later the Church tried to obtain credit for its great work among the victims of malaria and endeavored to call it "Jesuit powders"—but fortunuately they failed to impress the layman.

Expert Physicians

The Incas were expert obstetricians, as numerous mummies of Siamese twins seen by Dr. Aughinbaugh testify. "One must be experienced properly to deliver such babies," he says, "yet these doctors of old evidently did not think it a very serious problem." He throws out a hint as to the cause of Siamese twins: "It was not uncommon for sisters and brothers to marry among the Incas, and many incline to the belief that such births were in the nature of a protest on the part of Mother Nature for disregarding her laws." The surgical genius of the Incas is well known. Dr. Aughinbaugh has in his possession a skull which he thinks to be about twenty-five thousand years old in which a damaged place is repaired with a silver plate. He tells of a similar skull in the Smithsonian Institution "on which three silver trephinings had been done, at three different times in the life of the victim." Methods of Inca surgical practice are summarized:

> Amputations and other operations were common, as verified by the mummified remains, and numerous scars on the bodies of exhumed natives show where surgical incisions had been made during life. Operations were performed with obsidian knives, that is, knives obtained from molten glass, which hardened as it was thrown from active volcanoes. I own several of these knives and they are sharp enough, after all these centuries, to make a clean cut. Large beetles, with hemostatic-like pincer claws, which locked when they bit into a piece of flesh were used as sutures to close wounds. The body of the insect was then pinched off, and the suture remained in place until the wound healed. I possess one of these beetles and the resemblance of a hemostatic forceps to its claws is remarkable. Honey was used for washing and cleansing wounds and wax was applied as a bandage.

Successful Socialism

Dr. Aughinbaugh's account of the cultural achievements of the Incas merits extensive quotation:

> The Incas of Peru were without doubt the most remarkable of all these early settlers [the pre-Columbian peoples of the New World] and undoubtedly were the intellectual superiors of those to the north and south of their Empire. They ruled an extensive area extending from Columbia, on the Pacific, to a point far below the present northern boundary of Chile. Unquestionably the so-called Empire of Peru, as it was known to the Spanish invaders, had the most advanced form of government then known. Anywhere from twenty-

five thousand to fifty thousand years before Christ, in this definitely socialistic group of human beings, the sun never set upon a hungry man, woman or child; everybody was appropriately clad against the rigors of the mountainous regions and the heat of the lowlands and all lived in comfortable houses erected by the state. Crops were planted first for the widows and orphans, then for the aged, next for the husbandman, later for royalty, and last of all for the king, and they were harvested in the same manner. Vast storage warehouses held ample food supplies in the event of some natural catastrophe overwhelming the nation or in case of an attack from warriors from without the realm. Theirs was a land of plenty and contentment, with work for all . . . .

Pizzaro, a typical Spanish gangster, with his horde of uncivilized buccaneers, swept down upon them in search of gold and silver, destroyed their valuable libraries by burning them, thus robbing the world of priceless material, and abused and murdered the natives from their king down to the lowest inhabitant. They seduced their women, put others to work as slaves, . . . Incited by the saintly priests who accompanied his expedition of fiends, he started an inquisition, which made the one being waged in Spain, against the non-catholic, a kindergarten affair, for hundreds of thousands of innocent, ignorant people were slaughtered at the demand of the ranting missionary priests, and their temples and houses of worship destroyed . . . .

KARMA OF SPAIN

Books might be written about these little known people, who did so much for the benefit of the human family. I have mentioned only briefly some of their remarkable achievements, most of which I ascertained while practicing medicine among them, and I hope that this article may stimulate others to investigate further and give them due credit for what they did.

Unfortunately, so-called Christianity practically blotted out their works and instead imposed upon them humiliation, suffering and abuse. Perhaps the last war in Spain is a delayed retribution for the part this country played in the treatment of this people.

In *Isis Unveiled*, H. P. Blavatsky describes the fabulous wealth of ancient Peru, relating the betrayal and murder by the Spanish of the last Inca and the suicide of his queen. "Spanish greed," she says, "overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians." This secret will remain hidden "till the last vestige of Spanish rule disappears from the whole of North and South America." (I, 596-8.)

Some "Don'ts" For America

Sound counsel to the American people is offered in the Masonic *New Age* for June:

> You cannot bring about prosperity by discouraging thrift.
>
> You cannot strengthen the weak by weakening the strong.
>
> You cannot help small men by tearing big men down.
>
> You cannot help the poor by destroying the rich.
>
> You cannot lift the wage-earner up by pulling the wage-payer down.
>
> You cannot keep out of trouble by spending more than your income.
>
> You cannot further the brotherhood of man by inciting class hatred.
>
> You cannot establish sound social security on borrowed money.
>
> You cannot build character and courage by taking away a man's initiative and independence.
>
> You cannot help men permanently by doing for them what they could and should do for themselves.

Democracy—Old And New

These are good principles, so far as they go. But what is really needed is an affirmative doctrine, not simply a series of negations. Americans think of themselves as citizens of a democracy, yet few of them realize how little they participate in the actual responsibilities of government, as contrasted with the duties of citizenship in the first democracies of the western world—the Greek city states. A passage from *Hellas Revisited,* W. Macneile Dixon's fascinating account of his journeyings in the land of the ancient Hellenes, sketches vividly the life of the Greek freeman:

> The tiny community to which he belonged dealt daily, as a senate might deal, with great matters—made its own laws, supplied its own necessities, debated policies, provided for its protection against aggressive neighbors, dispatched and received embassies, made war or peace. These were not subjects for idle talk in times when one's country could be extended as far as a spear could reach, and possessions could only be securely held by men whose hands were firm upon their weapons. Imagine a state of things in which every villager is a statesman, a magistrate, a soldier, involved in all public affairs, and with a share in all responsible decisions. Foolishness has no place here; there is no room for nonsense. Opinions, and sensible reasons for holding this or that opinion, are expected from every man. He has the best of all inducements to clear thinking, his immediate and practical interests, the best protection against stupidity, a catastrophe if he indulges in it. The problems that stare him in the face

> are real and often desperate, and they have somehow there and then to be resolved. Thinking and hard thinking are something more than meritorious; they are imperative when life and death hang in the balance. He must help himself, he and his fellows, in a dangerous pass, a moment of hazard and difficulty. There is no government to blame if calamity falls upon errors of judgment; he is the government.

Today, the problems that "stare in the face" of the citizen of the modern democracies are just as real, and, if anything, more desperate. But no longer is he able to see so clearly that the social storms which threaten are the direct outcome of his own folly, his own neglect of responsibility. More than ever, there is need for *self*-government and self-education on the part of individual citizens, so that the larger government of free peoples may survive and throw off the insidious weaknesses born of selfishness and irresponsibility.

PARALYSIS FROM PASTEUR TREATMENT

A physician whose letter is printed in the A.M.A. *Journal* for Nov. 4, 1939, asks about cases of paralysis as a sequel to the Pasteur antirabic treatment, saying, "All I can find in Meakin's *Practice of Medicine* is 'There is no proven explanation for such, and they are principally of an academic interest'." This correspondent adds: "However, it is important from the patient's point of view." Answering, the *Journal* writer suggests treatment for three types of paralysis which are "supposed to be due to the vaccine itself and not to be original rabic infection." In one of these types, the mortality is from 30 to 40 per cent. According to medical statistics, antirabic vaccination produces paralysis in one in 5,441 treatments, or a total of 139 cases out of 756,000 recorded vaccinations.

PAPAGO CURE FOR RABIES

Physicians desiring to avoid the danger of inflicting paralysis on their patients in the treatment of rabies might be interested in making a pilgrimage to Arizona, to take a post-graduate course in Papago medicine. The Indians of that tribe, according to the New York *Times* of July 6, have long known of a cure for rabies. The dispatch from Sells, Ariz., relates:

> Physicians of the Indian Medical Service are attempting to learn the secret and apparently successful treatment for rabies which medicine men of the Papago tribe have been using for generations.
>
> Dr. C. A. Crabbe, in charge of the Indian Hospital here, said that according to stories circulated among the Indians the Papago rabies

cure seemingly is as successful as the Pasteur treatment and that it probably antedates the Pasteur method by a "good number of years."

Dr. Crabbe said his attention was drawn to the Indian treatment several years ago when an Indian woman was bitten by a coyote. The animal was killed and laboratory tests of its head gave positive proof that it was afflicted with hydrophobia.

The woman was hurried to the hospital, but once there she refused to submit to the Pasteur treatment. Seeing it was useless to argue with her, the attendants released her and she immediately sought out the medicine man. His treatment very obviously was successful, Dr. Crabbe said, for the woman is alive and well now.

Indian Medicine "Philosophical"

One clue to the success of Indian medicine is revealed by the researches of Dr. William N. Fenton, Smithsonian ethnologist, who has been studying the medicinal plants used by the Senecas of New York State. According to the New York *Times* of April 16, 1939:

> The Smithsonian scientist and his collaborators so far have gathered about 180 species of plants commonly used by the Senecas for medicinal purposes. In his investigation he learned that while some of the medicines were very effective, the Iroquois medicine man invariably prescribed his nostrums from a philosophical rather than a scientific viewpoint . . . even when the specific value of an herb was known it would seldom be used alone. The medicine man would include with it some plant, probably worthless, which fitted better his philosophical ideas. The old Indian "doctor" carefully guarded his secrets, imparting them only rarely even to his own descendants and then in his old age when he could no longer practice actively.

If white "medicine men" would forego their contempt for the "philosophical" ideas of the Indians, they might find it less difficult to obtain their healing secrets. Indeed, a little philosophy is modern medicine's greatest need.

"A Shadowy Existence"

In a recent address before the Harvard Summer school conference on religious principles and contemporary national and international issues, S. K. Ratcliffe, correspondent for the *London Spectator,* attributed the moral breakdown of Europe to failure of members of the League of Nations to apply League principles (New York *Times,* July 9):

> "In the League of Nations there was embodied the most thoroughly considered instrument of international ethics so far known to the world," Mr. Ratcliffe said. "Two months ago the League was

virtually wound up. The League was based upon existing systems which were, all alike, tenacious of their positions and possessions.

"Its decisions were apart from the policy and actions of their powers. It had no executive authority, no power of enforcement. Its practice was continual compromise. The most impressive of forms, it was not able to command any enthusiasm of allegiance. It lived a shadowy existence for two decades, and with the League of Nations, for the time being, has passed the semblance of international morality."

SIXTEENTH CENTURY COMMENTARY

Some practical wisdom on the subject of international leagues, in the form of moral sarcasm, was recorded by Thomas More in his *Utopia*. He wrote:

> As touching leagues, which in other places between country and country be so oft concluded, broken and renewed, they [the Utopians] never make none with any nation. For what purpose serve leagues? say they. As though nature had not set sufficient love between man and man. And whoso regardeth not nature, think you, that he will pass for [bother about] words? They be brought into this opinion chiefly because in those parts of the world, leagues between princes be wont to be kept and observed very slenderly. For here in Europe, and especially in these parts where the faith and religion of Christ reigneth, the majesty of leagues is everywhere esteemed holy and inviolable, partly through the justice and goodness of princes, and partly at the reverence and motion of the head Bishops.

With the Utopians, we may repeat over the sad remains of the League of Nations, "Whoso regardeth not nature, think you, that he will pass for words?" The men and rulers of the modern world have seldom considered their disgraceful violations of the natural brotherhood of man; nor have they realized the extent of their misuse of natural forces. What unthought dominion would be theirs for the beneficent handling of the same forces? Were mankind once to understand that covenants of brotherhood inevitably work ruin upon their makers, unless those covenants are employed solely for the *fraternal good of all,* then the workings of the law of Karma would not be so darkly mysterious. Conscious altruism, individual and national, is the only foundation for a lasting league of men and nations.